Omnia Comesta a Bello.

OR,

An ANSWER

Out of the WEST

TO

A QUESTION

Out of the NORTH,

WHEREIN

The Earth is opened, and the Napkin found, in which the Trading Talent of the Nation hath been tyed up, and lyen hid for some Years last passed; for want of which, all Persons in *England*, from the Tenant to the Landlord, from the Weaver to the Merchant, have languished of a deep Consumption.

Sir Fr. Bacon, Ess. of *Sedition* and *Troubles*, Chap. 15. Pag. 85. *Above all things, good Policy is to be used, that the Treasure and Moneys in a State be not gathered into few hands, for otherwise a State may have a great Stock, and yet starve: and Money is like Muck, not good except it be spread.*

Idem, Pag. 172. *The Blessings of* Judah *and* Issachar *will never meet, that the same People or Nation should be both the Lyons Whelp, and the Ass between two Burdens: neither will it be, That a People over-laid with Taxes should ever become Martial and Valiant.*

Hist. of Bell and the Dragon, Vers. 8. *So the King was wroth, and called for his Priests, and said unto them, If ye tell me not who it is that hath devoured these expences, ye shall dye.* Vers. 20, 21. *And the King said, I see the foot-steps of Men, Women and Children: and the King was angry, and took the Priests with their Wives and Children, who shewed him the privy Door where they came in, and consumed such things as were upon the Table.*

Printed in the Year, 1667.

BISHOP COSIN LIBRARY
DURHAM

L1040
OMNIA...
04227

Omnia Comesta a Bello.

OR,

An ANSWER out of the WEST,

TO

A QUESTION out of the NORTH, &c.

SIR,

I Must beg your pardon that I have so long tired your expectations, and which is worse have altogether failed them, except the few Scraps you find in this Reply will stop the mouth of your first *Query*; for as to the four last, I have neither Time nor Capacity to send you any thing that may claim the Title of a Resolve.

Yet that others more able may contribute towards an Answer to your so Seasonable and Rational Demands, and that you may not think I have forgot them, I shall here insert them in order as you proposed.

Query I.

Whether the great Cause of Impoverishing the Nation, Ruine of Trade, and general consumption of Comfort, Settlement and Content, which hath brought the Land to a meer Anatomy, is not caused by the Pomp, Pride, Luxury, Exaction and Oppressions of the Prelates?

Query II.

Whether, Since all other Reformed Churches in Europe, *did upon the first Reformation and departure from Popery, cast out all Diocesan Bi-*

shops,

shops, Name and Thing, Root and Branch, as an Office altogether Popish, together with all their Hierarchical appurtenances, and do to this day esteem of them no otherwise; why did not, or doth not England *also do the like?*

Query III.

Whether the several Reformed Countries beyond the Seas, did not take into the hands of their Supream Governours all the Lordly Revenues of the Prelates, and reserve them for Publick use, or dispose part of them to such persons as had well deserved of them, in the faithful service of their Country; and if so, whether it might not be of good and great concern to this Kingdom, for the Lordships and Baronies belonging to so many useless persons, to be disposed of by Publick Authority, for Publick Good; and more especially for the honourable maintenance of those worthy Persons and their Posterity, who have lost their Blood and Estates in the Kings service, and at present lye under great discouragements, and bleeding wounds in their Temporals, for want of a Suitable Recompence: whilest these, who put them altogether, never did half the service, nor if occasion should require, never can, as one of these Heroick Gentlemen, yet as Ecclesiasticks are rewarded with 2, 3, 4, 5, 6, 7, 8 thousand pounds per annum, *a man?*

Query IV.

Whether in those Kingdoms and States where Prelacy is extirpated, and a Presbytery only retained, there be not as Godly, Able, Orthodox Preachers, and as constant Preaching as in this Kingdom; and more especially, whether their Subjects are not as cordially Obedient, and as free from any Rebellion, as in these places, where Bishops are retained? and also, Whether the Councils are not more free from molestation, their Nobility and Gentry free from Affronts, and the Commonalty more free from Oppression, where the Prelates are disabled from sitting in Council, from Peerking above the Nobles, and from imposing upon the Commons?

Query V.

Whether the present State of Affaires in our Neighbour Nations, especially of France, *who have a Prodigious Victorious Army, a Fleet still lying at* Rochel, *a fit place from whence to invade us; and the great*

n-

industry of the Pope *imployed to divert their Armes from* Spain, *and turning them upon some other design; whether I say it be not reasonable to consider of some way to engage all hearts and hands in this Nation unanimously to oppose all Invasions, rather than to multiply Discouragements upon the Body of the People by Episcopal Oppressions?*

In Answer to your first, I am by many Reasons induced to conclude in the Affirmative, *That the cause of Impoverishing the Nation, Ruine of Trade, and general consumption of Comfort, Settlement and Content, is caused by the Pomp, Pride, Luxury, Exaction and Oppression of the Prelates.*

It is a true Maxime of the Learned *Verulam*, "A smaller "number that spend more, and earn less, do wear out an Estate "sooner, than a greater number that live lower, and gather more: "So it is with an over-grown Clergy, for they bring nothing to "the Stock.

That the Trading Stock of the Nation is devoured in this Prelatical Gulph, I shall demonstrate, by laying open to View the black back-door and sink that hath drained the Trading Purse dry.

First, The Revenues, Pomp and State of the Prelates.

There are two Provincial Archbishops, *Canterbury* and *York*; with their Princely Retinue, Domestick Chaplains, Officers for Temporalties, their Spiritual Officers, Vicar-General, Guardian of the Spiritualties, Dean of the Arches, with all their under Officers and Attendants.

Secondly, His Courts.

Court of Faculties.
Court of Audience.
Prerogative Court.
Delegates.

There are four and twenty Bishops Diocesan, with their Trains, Domestick Servants, Chaplains, Officers and Courts.

To

To these belong,

26 Chancellours and their Attendants.
24 Registers with their Clerks.
24 Gentlemen Apparators.
120 Inferiour Apparators.
48 Proctors.

There are under these Bishops,

60 Arch-Deacons, and these have 60 Courts, to which belong
Commissaries.
Officials.
Surrogates.
60 Registers.
120 Proctors.
200 Apparators.

So that the Number belonging to Arch-Bishops, Bishops, Arch-Deacons, and their Trade, are judged to be no less than *ten thousand Persons*; which will require for their Maintenance, *Two hundred thousand pounds per annum*, reckoning them at *twenty pounds* a man; whereas some of them have *one hundred pound*, some *two hundred pounds*, some *four hundred pounds*, squeezed out of the poor People

As for their standing Rents they are well known.

Their Lordly Palaces, sumptuous Houses, Ecclesiastical Dignities, Baronies, *&c. vij. s. & modis*, such is their Income that it amounts at least to *Four hundred and fifty thousand pounds a year.*

They have many other wayes to enrich themselves and impoverish the Nation, As

First,

By Ordaining Deacons and Ministers four times a year for Money, by which they put up yearly hundreds of Pounds.

Secondly,

Secondly,

By Inſtituting and Inducting Parſons and Vicars to Benefices when they fall : For every ſuch Inſtitution and Induction they have *Three pounds* at leaſt. And in *England* there are 9285 *Pariſhes*, ſo that at the rate of one in a *Pariſh*, it amounts to *Twenty ſeven thouſand eight hundred fifty five pounds.*

Thirdly,

By making Rural Deans yearly, and for the Oath taking, they pay *Eight ſhillings and ſix pence.*

Fourthly,

By granting Licences to Beneficed Miniſters to Preach in their own Cures ; though they be Ordained before, and ſtrictly commanded to preach, yet they muſt not do it without a Licence, and this Licence coſts them *Ten ſhillings*, ſo that in 9285 *Pariſhes*, this comes to *Four thouſand ſix hundred forty two pound ten ſhillings.*

Fifthly,

By granting,
1. Licences to Curats to Preach.
2. Licences for Schoolmaſters to teach School.
3. Licences for Pariſh Clarks.
4. Licences to Phyſitians to practiſe Phyſick.
5. Licences to Midwives to do their Office.
6. Licences to Marry, *which thing of it ſelf ariſeth to a vaſt Revenue.*

For Abſolving Excommunicated perſons.

For putting men to clear themſelves by Oath, with their Compurgators.

For Commutation of Penance, for ſo the Rich come off with a round ſum of Money, but the poor doing their Pen-

Penance in kind, must stand Excommunicated until they have paid their Fees.

Sixthly,

By Probats of Wills, and granting Letters of Administration, *which brings in constantly great Summes of Money.*

Seventhly,

By framing New Articles, and forcing Churchwardens to Present upon Oath, whereby many Innocent persons are brought into their Courts, and squeezed both in Conscience and Purse; and so is the Churchwarden also, if he do not take the Oath prepared for him.

By their Visitations for Money.

First, Churchwardens of every Parish in *England* and Chappel are called, who receive a Book of Articles to Present by; if any are wanting, they are warned to appear at their Courts with Costs. These Churchwardens pay for their Book of Articles every year, (though the very same) as also for writing their Presentments by a Clark (which they themselves could do, but are not permitted) *two shillings four pence*; which in 9285 *Parishes* cometh to *One thousand fifty eight pounds odd money*, yearly.

Secondly, Ministers that are Licensed pay *One shilling eight pence*, or thereabouts, for shewing their Licence to preach, to the Register, at every Bishops Visitation, though seen and allowed before; after that, *Four shillings* for Procuration to the Bishop; and to the Gentleman Apparator *eight pence*, though most pay *twelve pence*.

I shall omit the poor Curats Suit and Service at this Court, only let you know, That when any Arch-Bishop comes newly to *York*, all the Parsons and Vicars in his Jurisdiction, though never so poor, and their charge never so great, give him a tenth of their Livings for a Benevolence, to help the poor Bishop to settle himself in *Five or six*

or six thousand pounds a year; and if any, yea, the meaneſt Vicar, whoſe poor Children want Bread, do through poverty omit the payment, this Reverend Father doth pittifully whip him to the very bones in his merciles Spiritual Court.

By Arch-Deacons Viſitations.

Theſe are twice a year. At *Eaſter* Viſitation the Miniſters pay their *Paſcal Rents*, or *Synodals*, which ſums are not alike to all; ſome pay, 5 6 ſome leſs.

At *Michaelmas* they pay *Procurations*, ſome *ſeven ſhillings*, ſome *ten ſhillings*, ſome leſs. But it is judged that Miniſters pay yearly at Viſitations *Five thouſand pounds* and upwards.

By the vaſt Charges in Collegiat Churches.

There are twenty ſix great Deans with their Attendants and Servants.

544 Canons, Reſidents and Prebendaries, with a numerous train of
Vicars,
Peti-Canons,
Singing Men and Boyes, Choriſters,
Organiſts,
Goſpelers,
Epiſtelers,
Virgers.

Now this Jovial Crew have belonging to them, about *Four hundred thouſand pounds yearly*, in Lands, Rents, Leaſes, and other Revenues and Profits thereunto belonging.

The excessive Expences that many thousand of the Trading People of the Nation are put unto, by the Rigorous and Tyrannical proceedings of the Bishops, in Excommunicating persons, for three pence, six pence, and very trivial things.

A Catalogue may shortly be presented to you of the many Families already undone by them; wherein it will be made manifest, That more Families have been Ruined, more Persons Imprisoned, more Money Spent by the Cruelty of the Prelates proceedings, than by all Law-Suites in all Courts of Judicature, all Payments and Taxes whatsoever, except upon the late Extraordinary Occasion.

The vast sums of Money that the Bishops, Deans, &c. have treasured up, extorting it from the Subjects for Fines.

You know that for Twenty Years sometime by-past, their Revenues were alienated, and sold for great sums of Money to the Natives of *England*. Those who bought them had greatly improved them, who being some thousands of Families, are undone by being turned out without any Consideration. The Bishops enter at a time when most of the Old Leases were expired, they proclaim their Markets, he that gives most, Friend or Foe, he shall be taken Tenant; they screw up the value to the height, and hereby they have drained out of the Peoples Purses such Sums of Money, that amounts to so Monstrous a Mass, that scarce any Princes Treasury in *Europe* is able to ballance it; in the mean time, the Money that before ran current in Trading, is Damned up in their Coffers.

Hereby the Money that should carry on Trade, is Ingrossed into the hands of a few Rusty Ecclesiasticks, who neither serve our Lord Jesus Christ, nor their Country, but their own Bellies, and hoord

up

up the Riches, that ſhould be as the Blood in the *Vena porta*, to be Diſtributed into every Vein and Part of the Body; but by being choked up in their *Corban*, brings the whole Nation into a *Conſumption*.

And its very conſiderable, That in all other Trades, Men have ſomething for their Money: The Farmer hath good Lands for his Money from the Gentleman; the Clothier hath good Wooll from the Farmer for his Money; the *Merchant* hath good *Cloth* from the *Clothier* for his *Money*; and thus it goes round to every ones benefit. But pray, what have we from the Biſhops for our Money? The Anſwer will readily be made by the major part of the Land.

Firſt,

We have all our Able, Godly, Orthodox Miniſters turned out, ruined and beggard, and no manner of Supply provided for the maintenance of them and their Families; and in their roomes, in many places, a company of Debauched, Illiterate, Superſtitious, Profane Prieſts, which, Blind-guides, muſt needs lead them that follow them to Hell.

Secondly,

We have gotten moſt of our Churchwardens Perjured, that do Swear to Preſent according to their Viſitation Articles, and moſt of them undone that do not Swear; although the impoſing of ſuch an Oath is a breach of the Fundamental Laws of the Land. Thoſe Churchwardens that are not perjured, but purſue the Oath in perſecuting their Neighbours, are plunged into ſuch horrid guilt, that without ſerious Repentance, they muſt periſh eternally, for they perſecute the Godly for godlineſs ſake, the Righteous for righteouſneſs ſake, as will appear in theſe following Inſtances.

I. If a Miniſter never ſo Godly and Able, yea, though Ordained, Preach without a Licence from the Biſhop, the Churchwarden is bound to preſent him and bring him into trouble: if he Preach in a Cloak, and not in a Garment Canonical, he is bound to do the like.

II. If any perſon go to hear a Sermon from his own Pariſh Church, though there be no Preaching-Miniſter there, nor no Sermon at all; and though he be bound by his Vow in Baptiſm to hear Sermons, this man is to be preſented.

III. If a poor man that hath not Bread for his Family, but what

he earneth by his daily Labour, If he work upon a Holy-day, appointed by *Romish* Institution, he is to be presented.

IV. If any person coming to Church to their service, do not Stand Up at the Creed, do not Bow at the Name of Jesus, do not keep Off his Hat all the while, he must be Presented.

Now there are in all, *Threescore and fourteen thousand Churchwardens and Sides-men in* England *every year*, and what a dreadful thing is it to have all these yearly, either, *Perjured*, *Persecutors* or *Persecuted*.

Thirdly,

We have gotten most of the Sober Trading part of the Nation Discouraged by Citations, Excommunications, Writs to take them Excommunicated, Imprisonments upon Ecclesiastical accounts; by this means, thousands of Families are already ruined, and many hundreds are ready to leave the Land, and remove into some other Country, where they may have Liberty of Conscience, and Freedom from these devouring Harpies.

Fourthly,

We have got in stead of the Gospel in the Power and Purity of it, a Service collected out of the *Romish* Books, the Mass, Breviary, *&c.* which Service of ours, King *James* called *an ill sung Mass*. We have got Surplices, Copes, Tippets, Chringings, *&c.* out of the *Romish Rituals*, insomuch that the Papists themselves call it *An Apish imitation of the Mass*.

Fifthly,

We have gotten a swarm of Ecclesiastical Officers, which the Scriptures never knew, nor Reformed Churches ever owned.

Sixthly,

We have got a sort of proud Prelates, of mean Extract, not of the highest rank for Godliness, Learning and Labour in the Word, nor the greatest Champions for the Protestant Religion; witness their Silence at such a time when Popery hath so travelled to bring forth; so many Popish Books Printed and Published in *England*, in affront and contempt of the Reformed Religion, yet not one of our Bishops hath stood up in opposition to their design, nor Printed any Caution against Popery, or Answer to the Popish pernitious Pamphlets. However very elate they are, affrontiug our Nobility, trampling upon our Gentry, grinding to pouder all that put not into their Mouthes, or offer not at their Shrine; insomuch that a Gentle-

Gentlemen of Quality, a Person, of 3000*l. per annum*, speaking to one of the said Prelates (lately dead) boldly, but with due respect; the Prelate, in a fume, answered, *What, Sir, do you think that it is fit for every Jack-Gentleman to speak thus to a Bishop*; deriding the Gentry of our Land, as not worthy to speak to a peevish Prelate. Surely a Gentleman of 500*l. per annum* would have fallen under censure for presuming to speak to his Postilion.

We have gotten all manner of misery to Soul and Body, Plague, Fire, Sword, Universal Beggary, and without seasonable Mercy, the total Ruine of the whole Kingdom.

But I know you will question, whether our Miseries do arise from the Cause Assigned?

To this I answer, The manifold provoking sins of the Land, as Adultery, Blasphemy, Swearing, Idolatry, Perjury, and contempt of God and Godliness, do pull hard with Heaven to bring down desolating Judgments. But that the neareſt cause of our impoverishments ariseth from the particular forementioned, will appear, if you weigh the Premises before inserted, and give them leave to speak their own conclusion: if Perjury causeth a Land to mourn, if Oppression and ridgid Persecution upon the Trading part of a Land begets Discontent and deserting of Trade; if rigorous exacting, and sordid hoording up the Money that should run currant in Trade, and that by such who contribute nothing to the Publick Weal, be the bane of Traffick, and the famishment of the poor Handicrafts-man, then we may lay all our Calamities at the Bishops doors.

I shall call in some credible Witnesses, Divines and Martyrs to confirm this Truth, and so leave it with you.

Bishop *Jewel* on *Hag.* 1. records out of *Johannes Parisiensis*, and others, 'That when *Constantine* the great advanced Bishops, 'and endowed the Church with Lands and Temporal Possessions, 'there was a voice of Angels heard in the Air, saying, *Hodie venenum infunditum in Ecclesiam*, This day Poyson is poured into the 'Church.

Bernard writes, 'Since Prelates increased in Worldly pomp, 'chusing the first places in the Church, they have been the chiefest

in

'in perſecuting Jeſus Chriſt; and have ever ſhewed themſelves 'not Teachers, But Deceivers; not Paſtors, but Impoſtors; not 'Prelates, but Pilates; ſucceeding not *Peter* in teaching, but *Romulus* in murthering.

Lord *Cobham*, that faithfull Martyr, ſaith to the Biſhops, 'No 'ground have ye in all the Scriptures, ſo Lordly to take it upon you, 'but in *Annas* and *Caiaphas*, who ſate in Judgment upon Chriſt 'and his Apoſtles of them only have you taken it to judge Chriſt's 'Members as ye do.

Mr *Tindal*, that Godly and learned Martyr, writeth, 'Wo to the 'Realm where Prelates are of the Councel! as profitable are the 'Prelacy to the Realm with their Counſel, as Wolves to the Sheep, 'or Foxes to the *Geeſe*; for there is no miſchief or diſorder, whether 'it be in the Temporal Regiment or Spiritual, whereof they are 'not the chief cauſes, and even the very Fountain and Spring; ſo 'that it is impoſſible to preach againſt any miſchief, except thou 'begin at them; or to ſet up any Reformation in the World, ex-'cept they are firſt reformed: They are as indurat as *Pharaoh*; 'and therefore perſecute they God's Word, and the Preachers 'thereof; they ſtir up miſchief in the World, ſetting Princes to 'War; they get into the Conſciences of Kings, and perſwade 'them what they liſt, neither can any King have reſt for them; 'they pretend they are for God and the Church, but their ſecret in-'tent is to bring all under their power; and when they once are ſet 'high, then are they Tyrants above all Tyrants.

Mr John Frith, that worthy *Martyr*, in his Anſwer to *Mr. Moor's* Preface. 'Since *Sylveſter* received ſuch Poſſeſſions hath 'the Canker ſo crept into the Church, that it hath almoſt left ne-'ver a ſound *Member*; then inſtead of Gods Word they preached 'their own Commandments, and made Laws to have all under 'them; and even as in the rooms of *Moſes*, *Aaron*, *Joſhua*, *Caleb*, 'and other ſuch faithfull Leaders, came *Herod*, *Annas*, *Caiaphas*, '*Pilate*, and *Judas*, which put Chriſt to death: So now inſtead of 'Chriſt, *Peter*, *Paul*, *James*, *John*, and the faithfull Followers of 'Chriſt, we have Popes, Cardinals, Arch-biſhops, and proud Pre-'lates, with their Proctors and malitious *Miniſters* of their *Mi*-'ſter the Devil, whoſe end ſhall be according to their works.

Dr *Barnes* in his Supplication to *Henry* the eighth, 'Now do is

'ſo

'so far come, that whosoever he be, high or low, rich or poor, wise 'or foolish, that speaketh against the *Prelates*, and their vitious li- 'ving, he is either made a Traytor to your Grace, or an Heretick, 'Enemy or Scismatick against holy Church; as though the *Pre*- 'lates were Kings or Gods: and if any man out of Gods Law, and 'right conscience speak against their damnable Tyranny, little 'will they stick to make him an Heretick; and if that will not 'help to colour and maintain their oppression, then add they Trea- 'son, Sedition, Rebellion, and contempt of your Grace, though he 'be never so true a Subject.

I shall conclude with a *Passage* of learned *Mr Tindal* in his *"Obedience to a Christian Magistrate*, p. 114, 128, 146.

'As thou canst heal no Disease except thou begin at the Root, 'even so canst thou preach against no mischief except thou begin 'at the Bishops; whether *Judas* was a *Priest* or no, I care not, but 'of this I am sure, That he now is not only *Priest*, but also a Bi- 'shop, Cardinal, and *Pope*. Bishops that preach not, or that 'preach ought save Gods Word, are none of *Christs*, nor of his 'anointing, but Servants of the Beast, the Mark they bear, [illegible] preach, whose Law they maintain clean against 'Gods Law: Bishops they are that can only minister the Tempo- 'ral Sword, their Office, the preaching of Gods Word, laid aside; 'which they will neither do themselves, nor suffer any man else to 'do, but slay with the Temporal Sword (which they have gotten 'out of the hands of all *Princes*) them that would: The preach- 'ing of Gods Word is hatefull to them; Why? For it is impossi- 'ble to preach *Christ* except thou preach against Antichrist; that 'is to say, them who with their false Doctrine, and violence of 'Sword, enforce to quench the True Doctrine of *Christ*. Our *Pre*- 'lates ought to be our Servants, as the Apostles were, to teach us 'Christs Doctrine, and not Lords over us, to oppress us with 'their own Doctrines and Inventions.

FINIS.